

Panel 5: Black Feminist Intersectional Methodologies for Life Writing

Moderator: Stephanie Evans

This panel is comprised of three black feminist presenters whose research topics and intersectional methodologies are inspired by recognitions of the same gender and genre provocations that drive the work of Canadian auto/biography theorist Marlene Kadar. For the 2017 meeting of the IABA Americas, we present three papers that explore how and where blackness, femaleness, interlocution, Rhetoric Studies, qualitative interviews, gendered cultural studies, and black print culture studies intersect with life writing. Our papers individually and collectively theorize outcomes of life writings by, about, and for black women developed through interdisciplinary and intersectional approaches. Moreover, we analyze ways black women's life narratives are crafted and/or collected. Our papers investigate diverse processes of generating life writing when auto /biographical subjects are as resistant, elusive, and/or dissident as they are obliging.

Metodologias interseccionais do feminismo negro para a escrita da vida

Nós propomos um painel em língua inglesa consistido por três oradoras feministas negras, cujos tópicos de pesquisa e metodologias interseccionais são inspirados por reconhecimentos das mesmas provocações de identidade de gênero e gênero discursivo que impulsionam o trabalho da teórica autobiográfica canadense Marlene Kadar. Para o encontro de 2017 da IABA Americas, nós propomos três artigos que exploram como e onde negritude, feminilidade, interlocução, estudos retóricos, entrevistas qualitativas, estudos culturais de gênero e estudos culturais da imprensa negra se cruzam com a escrita da vida. Nossos artigos individualmente e coletivamente teorizam resultados de escritas da vida feitas por, sobre e para mulheres negras, desenvolvidos através de abordagens interdisciplinares e interseccionais. Além disso, nós analisamos as formas com que as narrativas de vida de mulheres negras são elaboradas e/ou coletadas. Nossos artigos investigam diversos processos de como gerar escrita da vida quando os sujeitos autobiografados são tão resistentes, elusivos e dissidentes quanto são prestativos.

1. **Alexis McGee** argues rhetoric and Black feminist scholar Elaine Richardson's autobiography *PHD to PhD: How Education Saved My Life* (2013) represent a corpus of collective knowledge(s) built on African diaspora traditions of Black Language. Richardson presents discursive nuances to develop the practice of testimony into a transnational performative identity. Thus, she signifies (on) the importance of Black linguistic strategies to interrogate her intersectional identity of Black woman, street scholar, student, professor, mother, and daughter.
2. **Joycelyn Moody** offers a metanarrative on producing her reprint of *Memoir of Elleanor Eldridge*, a collaborative biography written by two 1830s Rhode Island

coauthors Frances H. Whipple and Elleanor Eldridge, a white woman and a black woman, respectively. I reflect on ways my processes and insights correspond with those of those emerging in recent black feminist scholarship on black women's life writing.

3. **Keila Taylor** examines the process of conducting interviews involving non-religious black women subjects from an autobiographical perspective. I reflect on what I discovered about black women's vulnerability, secrets, and overall (un)willingness to share their experiences surrounding a marginalized identity. This intersectional and interdisciplinary approach allows me to write from a Black feminist perspective of empathy and compassion, a perspective often considered taboo in the field of Sociology.

1. Os argumentos de **Alexis McGee** e a autobiografia 'PHD to PhD: How Education Saved My Life' (2013) [Como a educação salvou a minha vida, em tradução livre], de Elaine Richardson, representam um conjunto de conhecimento coletivo construído sobre as tradições de linguagem negra da diáspora africana. Richardson apresenta nuances discursivas para transformar a prática do testemunho em uma identidade performativa transnacional. Assim, ela sinaliza a importância das estratégias linguísticas negras para interrogar sua própria identidade interseccional de mulher negra, estudiosa das ruas, estudante, professora, mãe e filha.

2. **Joycelyn Moody** oferece uma metanarrativa na produção da sua reimpressão de 'Memoir of Elleanor Eldridge' [Memórias de Elleanor Eldridge], uma biografia colaborativa escrita por duas coautoras de Rhode Island em 1830, Frances H. Whipple e Elleanor Eldridge, uma mulher branca e uma mulher negra, respectivamente. Eu reflito sobre como meus processos e intuições correspondem àqueles que estão emergindo nos estudos do feminismo negro na escrita da vida de mulheres negras.

3. **Keila Taylor** examina o processo de conduzir entrevistas envolvendo mulheres negras não religiosas através de uma perspectiva autobiográfica. Eu reflito sobre o que descobri a respeito da vulnerabilidade das mulheres negras, seus segredos e sua relutância de compartilhar experiências acerca de uma identidade marginalizada. Essa abordagem interseccional e interdisciplinar permite com que eu escreva a partir da perspectiva do feminismo negro sobre empatia e compaixão, uma perspectiva frequentemente considerada tabu no campo da Sociologia.

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Texas State University. She focuses on African American language, Hip Hop Rhetoric and Pedagogy, and Black Feminisms at UTSA, where she also teaches Technical Writing and Freshman Composition. Drawing on her research background in Biology and also in social media, Alexis is the author of "Barbie Goes Abroad: Critiquing Feminism, Technology, and Stereotypes in the Narratives and Social Media Strategies of Barbie" in *Racial Shorthand: Coded Discrimination Contested in Social Media* and has publications forthcoming in *Pedagogy* and *Obsidian*. [Alexis.McGee@utsa.edu]

Joycelyn Moody is Sue E. Denman Distinguished Chair in American Literature and Professor of English at the University of Texas at San Antonio, where she researches and teaches about African American life writing, black print cultures, black feminist theory, and 19th-century African American literature. With John Ernest, she coedits the West Virginia University Press reprint series Regenerations: African American Literature and Culture. In 2015 she coedited special issues on black print culture for *American Periodicals* and *MELUS*. She is currently editing *A History of African American Autobiography* for Cambridge University Press. Moody serves on the boards of *a/b: Auto/Biography Studies* and *Legacy: A Journal of American Women Writers*, and is also an IABAA Steering Committee member. [Joycelyn.Moody@utsa.edu]

Keila Taylor is a Master's student in the Department of Sociology at the University of Texas at San Antonio, where she earned her BA in Sociology. Her research and scholarship focus on Black feminist theory, intersectional identities, and secularism. Her MS thesis in progress is entitled "Life on the Margins: A Qualitative Approach to Identity formation among Secular Black Women," and examines the manner in which self-identified non-religious Black women navigate their social lives and shape their social identity without the direct influence and guidance of traditional Black theology. [Keila.Taylor@utsa.edu]